Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. XI. BOSTON, SATURDAY, MAY 19, 1832. NO. 20.

RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XXVII.

HANNAH J. PACKARD.

A small 18mo. volume entitled 'The Choice; a Tragedy, with other Miscellaneous Poems, by Hannah J. Packard,' was published this last winter by Mr Bowles, which contains the literary memorials of one who certainly must be numbered among 'the gifted' of her race. As we shall copy almost the whole of the well-drawn sketch of her life which is prefixed to her writings, we leave our readers to form their own opinion of her character. Her own compositions discover remarkable maturity of the mental powers and a deep experience of religion.

Hannah J. Packard, second and youngest daughter of Captain Henry R. Packard, was born in Duxbury, Massachusetts, April 15th, 1815. At a very early period she exhibited a fondness for rhyming, and long before she was old enough to use the pen, was in the habit of composing little verses and fables.

Her advantages for early education were small. Added to the faithful attentions of her parents, a few week's attendance upon a common town-school, yearly, in summer, was her only opportunity for mental improvement. In her twelfth year, however, she was sent to a high school in her native village. At that time she was by no means remarkable for acquirements or exhibitions of talent. She was diffident and *painfully* distrustful of her own powers. Thinking herself inferior to most of her associates, she was at first reluctant to attend school, and when there, was almost afraid to speak, lest she should expose her imagined weakness and ignorance. A few words of censure or of ridicule might at that time have blighted this young flower in the bud. But it was Hannah's good fortune to fall under the care of an instructor, who, as soon as he perceived the germ of genius in his pupil, perceived also the delicate attentions necessary to swell, expand and perfect it. She was encouraged and made conscious of her own powers; and, in a few months rose in a great measure above that painful diffidence which, so long as it lasted, would not fail to depress her spirits and retard her progress.

For more than three years previous to her death, she had cherished a strong presentiment that she should not survive the age of sixteen; and all her plans and thoughts and actions were regulated accordingly. Even in those amusements, in which she supposed that her age and circumstances invited her to indulge, she appears to have acted in constant reference to the Divine approbation. Indeed, no one, who has read those private papers, which the sacredness of one's secret thoughts forbids us to expose, can doubt, that for the last three years of her life, it was her daily and almost hourly business, to secure the favor of God and fit herself to join, *very soon*, that pure company 'who have been redeemed out of every nation and kindred and tongue under heaven.'

During this first year of her regular attendance, Hannah had made such progress that she was now the ornament of her associates. Her appearance was modest, intelligent, thoughtful; her manner calm and dignified; and her intellectual exercises all gave promise of future superiority.

She continued a member of this school for three years. During that time and a few succeeding months, she had made herself acquainted with all the common and many of the higher branches of an English education, both plain and ornamental; had learned to read Spanish and French with ease and fluency, had made herself acquainted with Virgil and Cicero, and some smaller works in Latin, and had commenced the study of Italian. Her poetical compositions were mostly written during these three years, and accordingly before she was fifteen years old. Her Tragedy was commenced before she left school, and completed soon after. This was nearly the last of her writings; for her eyes soon failed, and with them her general health. She made, however, several resolutions and attempts at composition, but in vain! Decay had already thrown its blighting shadows over her! The harp was hushed, its sweet-toned chords unstrung! She was conscious of the change, and sometimes wept; and sometimes looked forward with solemn satisfaction to the hour, when its delicate strings might be tuned again to the voices of 'celestial harpers.'

Nothing occurred from the time of her leaving school, of special moment, till the day she was *sixteen years old*. It was the funeral day of one of her dearest female associates. Hannah said to her sister, as they rose in the morning, 'M. *my time has come!*' After a few weeks from this time, her general health and spirits seemed improving and gave promise to her doting friends that she might yet outlive her fatal presentiment. But vain are all human expectations. 'Our flower was in flushing when blighting was nearest.' July 22d she appeared in fine health and unusual spirits, and accepted an invitation to sail, in the morning, with a select party, on the water. It was a calm and bright morning, and she enjoyed the excursion much. But the flush and excitement of disease were mistaken for symptoms of returning health. A fatal fever had been for some time working in her system, and was now about to begin its ravages. The next day her health failed, and she appeared dispirited and sick. Every attention was paid, and every means used for her relief; but the destroyer had come and would not go away without his victim! For nineteen days of sickness and extreme pain, this daughter of affliction exhibited the piety and resignation and elevated hopes of a confirmed Christian. And what is not a little remarkable, in moments of high nervous excitement, amounting sometimes to delirium, her visions, instead of being dark and fearful, as is frequently the case in typhus fever, were all pure, bright and blissful. 'How much,' said she, 'I have enjoyed during this sickness:' and at another time, 'I have had such an overflowing of happiness as if water was poured over me.' Her heart seemed full of thanksgiving and love to God. Being a little more comfortable one day, she requested a friend to sing that beautiful hymn of Addison's,

'When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.'

In a sweet and low voice she attempted to join in the song, and was so much excited and elevated by it, as to appear indeed *completely lost* 'in wonder, love and praise.'

As the hour of her dismissal drew near, her pains became acute and almost insupportable. But amidst them all she was meek, patient and apparently happy; grateful for every attention, and more solicitous for her friends, than for her own comfort. Two days before her death she desired that 'the Dying Christian' might be sung to her. The request was granted; and she listened to it with delight! Her visions now grew brighter; she heard her own dirge, and made herself ready for the last messenger: she thought she saw attending spirits, and longed to follow their guidance. But a wise God delayed the hour of her departure, and suffered her to linger on in a state of extreme exhaustion and pain, till Wednesday morning, August 10th, 1831, when a gentle hand 'loosed the silver cord and broke the golden bowl,' and set the impatient spirit free.

Hannah from infancy was gentle, filial and affectionate. She injured no one, and no one wished her ill.

In childhood, the opening beauty, originality, loveliness and symmetry of her character made her at once the pride and the ornament of her associates. All wondered and all praised—but so warm-hearted and unassuming, so humble and sensitively modest was she, that none envied her superiority or wished to detract from her merit. She was often cheerful—seldom disposed to mirth—never volatile.

Her dress was simple; her favorite and almost only ornament was a little pearl crucifix, to which she was perhaps superstitiously attached.

Her amusements were few, and generally unsought; and she engaged in them, especially towards the close of life, rather from a sense of duty than of inclination. *Her* pastimes were the hours of solitude and silence. She loved to be alone, to enter with her own soul into the chamber of visions, to commune with invisible things—with God!

Her mind was strong and marked. 'From the first,' says one of her instructers, 'study was her passion, and thought was her pastime; the field of invention was her playground. In her reading, she passed by that class of books which usually engross so many years of childhood and youth, and from the first sought communion and felt sympathy with the great master spirits of our literature, Milton, Shakspeare and Locke. I believe she truly loved and appreciated such authors as these; and such a taste, natural and unaffected as it appeared to be, was one of the most striking evidences of her own superior genius. Such a taste implies genius.'

On the whole she was the most *spiritual* child I ever knew. She seemed all intellect and sentiment; intellect, acute, original, vigorous—sentiment, amiable, pure, ardent and lofty.'

Her moral and religious character is developed in her 'daily duties,' all of which there is reason to think she scrupulously observed. They were found in her desk after her decease, written on scraps of paper, in pencil, and designed for no eye but her own. The same may be said of her 'Journal of a year,' which commences May 1st, 1830, and is continued, *for every hour in the day*, till May 1st, 1831. It was written with a pencil, on loose sheets, and much of it in characters; and exhibits a spirit which made perfection 'the prize of its high calling.' During the year there is a constant and very marked improvement. Early in the journal, she frequently writes 'bitter things against herself, broken resolutions, idle and evil thoughts, mispent time, and sins more directly against God.' But, before the close, she seems to have gained a complete victory over herself. Every hour bears its account to heaven of prayers and tears, of thanksgiving, of duties and consecrations to God. About ten days before her sickness, she destroyed a large bundle of private papers, which might throw further light upon her religious exercises and feelings.

DAILY DUTIES OF A YOUNG CHRISTIAN.

The memoir which we have given above concludes with extracts from some of Miss Packard's private papers, which were not destroyed before her death. We copy these also, as they not only exhibit the character of her religion, but may serve to guide the meditations and resolutions of others.

DUTIES WITH REGARD TO MYSELF.

I must daily think of death in every place, and under every circumstance, to accustom myself to the idea. I must every day correct some fault or adopt some virtue in my morality, talents, acquirements, or behaviour. I must at all times reflect from what motive my thoughts, words, or actions proceed. I must remember that whatever is worthy to be undertaken, is worthy to be well done; and I must exert myself accordingly to do everything well. I must remember how short a time I have to live, and how much I have to accomplish; and reflect, too, that I must soon give an account to my Creator of all that I do, say or think. I must every day take some exercise. I must never give but six hours to sleep in the twentyfour, in order to redeem as much as possible of the time which I have wasted; and at the end of every hour I must repeat a prayer, to thank God for his mercies still continued to me, to beg his forgiveness for my sins, and that he will enable me to resist temptations to sin; to beseech him to guide me in the search of truth; and to enable me to perform all my duties. It will be a general distribution of my time, that some portion of it be daily given to religion, philosophy, and poetry; except that the hours of the Sabbath be entirely devoted to religion. I must read this sheet every day, and reflect if my conduct has been regulated by its precepts. I must daily attend to study, reading, sketching or painting, and other incidental duties; unless it be for some reason out of my power; and I must every day discover, invent, or write something. Let me think, with very few exceptions, only of the thing which I am doing. Let me endeavor to learn not only from books, but from nature, from the conversation of others, and from my own thoughts. Every night, when I lie down to sleep, I must recall to my mind what I have done, said or thought during the day; endeavor to recollect what I have read; and every Saturday night I must review the past week, and reflect if I am willing to give an account of it to the great Giver of time.

DUTIES WITH REGARD TO GOD.

I must never forget my prayers. Some time must daily be allotted to prayer, reading in the Bible, and thoughts of God. I must ask the blessing of God on all that I do, say, or think; and I must give him the praise when I have done well, but beg his forgiveness if ill. I must share all my emotions with God; if of grief, that I may find consolation; if of pleasure, to thank him as the author of all joy; if I hope for anything, I should leave it with his wisdom; if I fear, with his care. I must constantly feel myself before God, and endeavor to realize that his eye is upon me.

DUTIES WITH REGARD EQUALLY TO GOD, THE WORLD, AND MYSELF.

I must employ every instant of the time which God allows me, and ripen every talent of which he has given me the seed. In every successive scene on which I enter, I must reflect what duties are here incumbent on me to perform.

DUTIES WITH REGARD TO THE WORLD.

I must at all times and places be collected, assured, reserved, dignified, decided, awake, polite; in company animated, at church sober, at home pleasant; alone, thoughtful; and let this be my motto with regard to my conduct; alone, let me be as though I were before company; and before company as though I were alone. Let me form an opinion upon every subject with which I am acquainted, on which I hear people converse; and if I find anything worthy of remembrance in their conversation, in books, or in the contemplation of nature, let me place it where it will not be forgotten. Let me study the characters of others, and above all mine own. Let everything which I say, do, or think, be either for the benefit of others in some way, or of myself. Let my conversation be always amusing or instructive, and let me everywhere amuse, instruct, and enjoy myself. Let me forgive the sins of others against me, as I hope God will forgive mine against him; and let me always do to others as I would that others in similar cases should do to me.

THINGS PARTICULARLY TO BE AVOIDED.

I must be careful to avoid doing either of these two actions; one of which I call, to break a resolution, and the other to break God's commandment; and I must not break in reality any of God's commandments. I must never be angry; not with my fellow creatures, for if they give me cause, it lies between them and their Maker. I am not their judge; and if I put myself in a passion at trifles, I must pray for God's forgiveness, and endeavor to do better. I must not waste my time in vain or wicked anticipations, or in imagining what others or myself may do, say, or think in the future, or what they would do, say, or think, if they were present; and when I am in company with others, I should not suppose them to be all the time thinking of me. I must not deceive any one by word or action. I must never waste my time in foolish conversation, to no purpose. Let me guard in all things against procrastination and indolence, to which I am particularly addicted.

THE CLAIMS OF THE POOR ON THE FOLLOWERS OF CHRIST.

The following extract is from a sermon preached by Rev. W. J. Fox, at Finsbury Unitarian Chapel, London, Nov. 13th, 1831, on behalf of the Unitarian Association, and for the purpose of enabling its committee to establish Missions to the Poor of large towns, on the plan pursued so successfully in this city, under the care of Dr Tuckerman.

Many parts of this great metropolis, and and the observation applies, in different degrees, to other cities and large towns, present a sight which is imposing to the eye, and pleasant to the mind; but in which we can only feel unmixed complacency, while we forget the melancholy contrast to which a few paces may conduct us. We gaze on spacious streets, gay terraces and crescents, and stately squares. We know that the pomp, and ornament, and luxury, and festivity within, correspond with the external appearance. There are the costliest productions of modern art, and the noblest relics of ancient genius. There, according to the varying character of the inhabitant, is all that can be purchased to minister to sense, passion, or intellect. There, menials within and equipages without extend the volition of the master over time and space; enabling him to say, "Do this, and it is done;" and the chief toil with which he is taxed seems that of willing. And at hand is the ever open mart, the diversified bazaar, and the long line of individual competitors, displaying all that industry has produced, or art has invented, or commerce imported, glittering in endless variety and profusion. And at intervals rise the public buildings which tell of the diffusion of science, the amusements of society, the enactment of laws, the administration of justice, and the worship of God. The feelings which arise are those of admiration and complacency; the associations suggested are those of civilization, refinement, taste, order, intelligence, enjoyment, grandeur, and prosperity.

Turn aside but a little, and you come into close-built streets, and yet narrower lanes and alleys, where the dismantled dwellings bear every mark of populous wretchedness.—There are noisome smells, and loathsome sights, and disgusting sounds, from which the senses shrink. Here, too, we are aware that the outward appearance is a true index of that which is within; of a gradation whose highest point is the hard and ceaseless toil that humbles humanity into an automaton, with little more than the one sense of weariness and suffering, working for that which barely supplies sufficient strength to enable it to work on; and the lowest point, a depravity whose depths the imagination cannot sound without pollution. Here the human form and face are withered by the grasp of physical evil. Disease abides in these lurking-places, driven thither like a wild beast to its lair, and sustaining itself till the season when it may again stalk forth to terrify. The schoolmaster, who is most abroad there, teaches lessons of which ignorance is bliss. The very children are initiated into the arts of fraud, theft, and violence. Horrid tales are told of premature licentiousness. The Sabbath sun penetrates not through the mist of their miseries and abominations. To the higher orders of society they feel themselves slaves or enemies—perhaps both—and ever ripe and ready for vindictive hostilities. Intoxication, in its most maddening form, is the most coveted enjoyment. And in passing on, by haunts of wretchedness and dens of vice, the emotions which rise are those of pity, apprehension, disgust, almost despair of man; the associations, those of barbarism, brutality, anguish, confusion, and guilt.

Such are the extreme evils of poverty in cities, and such the appalling contrast which presents itself to the senses, the judgment and the heart, and which ought long ago to have raised the question, *Must* these things be? in a voice of thunder, which would have enforced an answer. It is childish to shrink from the steady contemplation of the fact, that there are thousands upon thousands, in this vast and wealthy city, most wretchedly clothed, and fed, and lodged; ignorant and idle, dissolute and wicked; some born in this state, and others pressed down into it from a better; and, by their herding together, augmenting the contagiousness of the moral pestilence by which their souls are contaminated. It is worse than childish to rail at their depravity; they do but fulfil the destiny which is imposed on them by society; they do but exhibit the tendencies of the circumstances in which they are placed, and of which they are the victims. What may become their crime, was first their calamity. And there is no calamity like that of abandonment to physical privations, mental darkness, bad passions, corrupting associates, strong temptations, and the perpetnal presence of a more favored class of society, which, as they too often find, they yet oftener believe, to be supercilious, hostile, or heartless.

It does not relieve the pressure of these facts upon the mind—it aggravates the pain, though it may lighten the disgust—to reflect on the beautiful outbreakings of moral good, the touching instances of integrity, disinterestedness, kindness, self-sacrifice, which are sometimes apparent even amid the worst of these scenes; and to believe, as we may, that there are many more such instances which shall have no publicity till the day of retribution, and are nowhere written but in God's book of remembrance. These are but manifestations of those moral capabilities which, even among the vilest, are universal. They shew what precious materials are thrown down and trampled on in the streets, there to become so offensive that we call for coercive and even vindictive legislation to sweep away the pollution, when it were better to employ the moral alchemy that should detect their inherent qualities, however obscured in this vile transformation, and reproduce them in their original lustre.

Again, I ask, must these things be? Is this sickening contrast to be everlasting? Is there no remedy, no alleviation? Is there no better order of things predestined in the plans of Providence? And are we only to hope, and to wait? Are we to *do nothing*? Usually, what Providence decrees, man does. Good men's hopes, however remote, are at length realized by good men's exertions. If they "serve who only stand and wait," it is because their quiescence is commanded. Else should they join those who by

"——thousands at his bidding speed,
And post o'er land and ocean without rest."

The Christian inherits the motto of his Master, "My Father worketh hitherto, and I work." The prolonged existence of evil requires the continued energy of goodness for its correction. The one is a reason for the other, and implies its moral, though not its legal, obligation. In the Christian code, where there is misery, mercy is a duty. According to its dictates, charity is like prayer, "right, fit, and our bounden duty;" not a matter of spontaneous practice or neglect, which involves no responsibility. And whatever may be thought of theories of human nature and society, it is a practical certainty that to the evils of poverty, as it exists especially in cities, there are antagonist powers which the Christian may and ought to call into exercise. The occasion, the moral necessity, constitutes his obligation, and impels our enforcing *the claims of the poor on the followers of Christ*.

I speak of the followers of Christ, if not exclusively, yet pre-eminently, because in the gospel is to be found the mightiest counteractive influence to the evils of man's condition on the earth, and that which includes, blends, and gives the amplest scope, the best direction, and the surest success, to all the rest. There is an antagonist power to the miseries of poverty in the constitution of our nature, the sympathies of humanity. We are framed to feel the pain we see; slightly, it may be; but not so slightly as to be powerless. Appealing to no higher principle, we might yet tell such well authenticated and easily verified tales of the unnatural mortality of untended infancy, and the long dying of untended age, and of the aggravations by penury, cold, and hunger, of "the common ills which flesh is heir to," as would touch every bosom, and

"Wing the willing hand that comes
With succor from the heart."

And let these sympathies be cherished. They were implanted as guardians within us of our brethren's rights. They are as tribunes in our bosoms, who uplift their voices against the despotism of a hard-hearted selfishness. Let their remonstrances be regarded, and their dictates obeyed, by those who possess the conveniences and comforts of life.

[For the Christian Register.]

INQUIRY.

What can those Unitarians do, who live in towns where there is none but "Orthodox" preaching?

Some remarks in answer to this inquiry were given in the Register of April 28th. It is a subject on which there is much to be said, and I proceed to make further suggestions.

In many places the number may be small, and they may be too widely scattered to enjoy social advantages in the manner I suggested in my former remarks. Some such, perhaps, might easily change their place of residence, and it should be a serious question with them, whether religious advantages are not worth their taking such pains to enjoy them?

Many of those who have never become members of any church, nor had their children baptized, give, as an excuse, the creed and the covenant of the church near which they live. And so they consent to neglect these things; as though they were so trifling and indifferent that they need never go a step out of their way for them. Let such think of our "Pilgrim Fathers," and also of him who enjoined the duty of baptism, and insti-

tuted the ordinance of the Supper, and said, "This do in remembrance of me."

If they cannot change their place of abode, still they might probably attach themselves to Unitarian churches, have their children baptized, and occasionally be present at the communion. Unless they make some such efforts, they will have to reflect as they are leaving the world, that there are some of the instructions of Christ which they have never obeyed.

Perhaps in some places the creed and covenant of the Orthodox church are neither Trinitarian nor Calvinistic; or if they are, you would not perhaps be required to subscribe to them in order to membership. You might give such evidences of piety, that you would not be rejected, though you dissented from them in particular articles of faith. The minister and his church might be so catholic and independent as to remove obstructions, if they were candidly pointed out. They might agree to dispense with those things in their public services, which they found were hindrances to your devotions. They might learn to omit their objectionable hymns, and those expressions in their prayers, which were not plainly authorized by the gospel. They might only use such doxologies as are to be found in the Scriptures. I have good reason to think that many persons would make these alterations, if their attention was only properly fixed on the subject. Many think but little of the doctrine or sentiment of the hymn which they read; and they use expressions in their prayers, the true meaning of which they have not duly considered. I have several times heard "orthodox" ministers pray, and use scarcely a single expression peculiar to their denomination. I trust that a great many of them more generally follow the direction of the Saviour and pray to the Father in the name of Christ; and instead of praying to the Holy Spirit as a third person, that they ask the Father to give them the Holy Spirit. I never heard but a very few prayers addressed immediately to Jesus Christ, except by Episcopalians; and it is observable that comparatively few of the prayers and collects of their Liturgy are directed to either the Son or the Spirit. One of the few instances, where I heard repeated supplications made immediately to the Saviour, was when I was present at a prayer meeting, in which persons of both sexes exhorted and prayed. I shall never forget the prayer of a certain woman, so frequent and peculiar were her supplications immediately to Christ. She was evidently an ignorant woman, and yet it seemed to me that a little knowledge of the New Testament might have better taught her to pray with the spirit and the understanding also.

But should this not be the case,—should you find that neither you nor your family can be edified by their services, you must try to make up for this deficiency of religious enjoyment and instruction by attending more to the worship of God in your own house, as well as to reading and the instruction of your family. If you attach so much importance to the truth of the gospel that you prefer though with great inconvenience to go to a distant meeting rather than attend where what you believe to be errors are taught, you will see the propriety of keeping your children also from such places of worship, by giving them facilities for attending the more distant meeting with you. The truth is important to them, as well as to yourself. Many parents let their children go to Sunday schools, and to meetings on the sabbath and during the week, where they are taught those very doctrines which the parents reject, and which induce them to attend at other churches, though at a distance. A very little reflection might lead them to doubt whether such a course was prudent and right. Why will they suffer their children to learn doctrines which they believe to be false? If they permit them to attend Orthodox meetings, let them be careful to accompany them and assist them in separating the truth from error, and in guarding against wrong impressions. Let them, as they return from the meeting, point outto their children what part of the instructions they should receive, and what part they should reject. And let them do this in a candid and affectionate manner. Suppose that you had been to a meeting and heard a sermon on the doctrine of the trinity, or of total depravity; when you had come home, you could sit down with your Bible, and direct the attention of your children to those passages which will prevent their falling into error, and establish them in the truth. If the preacher abounds in the language of terror and threatening; show them how Jesus Christ taught. And let every such occasion lead you to examine your own faith, and your heart and life. If you cannot join in the prayer of the preacher, let it be another motive to you to pray earnestly to God yourself, that his truth may speedily triumph over all error. Strive to cultivate the spirit of devotion and piety in your own heart, and show an example of the sanctifying influence of your religious principles on your whole character. This you will be led to do from its importance to your own happiness, as well as from a sense of duty to God. It should be regarded also as a duty you owe to society. Think of how much consequence your exampie is, in your present situation. You may do much to secure to yourself and to your faith the favorable regards of others; and you may do much to raise prejudices both against yourself and your faith. You may possibly be the only Unitarian that some of your neighbors were ever acquainted with. They may have heard your doctrines condemned; what will they say, if they see you negligent and stupid as to the vital and practical duties of religion? What will they say, if they find you too scrupulous to worship with them, and yet by your manner of spending the sabbath, and by your conversation and behaviour generally, giving them evidence that God has not the love and homage of your heart; and that you are not walking as Christ walked? They will be very apt to connect your indifference and sin with those doctrines which you hold. Doubtless there have been great sinners among the Orthodox, as there probably are in all denominations, but those around you may forget this fact for the moment; and your faith will be reproached. They may know nothing about the many Unitarians, who have been distinguished for their virtues and Christian graces. You will stand before them as a representative of the denomination. If you are a sincere friend to the cause of truth, you will practise a great deal of self-denial—you will submit to a great many sacrifices, you will be very watchful and prudent; very sober and pious, both for the truth's sake, and your own soul's sake. You may have the honor and happiness to multiply the friends of Unitarian Christianity, and you may exert a contrary influence. I beseech you to think of these things.

You can without much trouble and expense obtain many Unitarian books and tracts, which explain and defend our views of the gospel. A small sum laid out in this way yearly would enable you to increase your religious knowledge, confirm your faith, enliven your piety, and to give candid inquirers an opportunity to gain a much better acquaintance with the doctrines we hold, and our reasons for holding them. There are several Unitarian periodicals and papers. Some of these you might take; they contain much information, which, if the gospel is dear to your heart, you will be glad to gain. Many of those I am now thinking of are in comfortable, nay—easy circumstances. With a small sum they might convey the light of truth to many a darkened mind. I entreat those Unitarians who have the means, to consider how much good they might do in this way. What a spirit of inquiry they might both awaken and gratify! how widely a single person at a small expense might extend a better knowledge of our views! And, if God has given you the means, ought you not to use them? You can purchase other books; you can take other papers. Is a book which will enlarge your views of the gospel of no importance to you? Do you feel no interest in the success and spread of divine truth?

Where you could not have preaching, you could perhaps have Sunday schools, and reading societies, which would improve the minds and the hearts of the young. You might circulate among the children and youth books which would teach them religion without Calvinism and Trinitarianism. A great many of the juvenile books, which are circulated at the present day, contain doctrines for which there is no good authority in scripture. Many of them are given to children by their friends and instructors, who often no doubt are entirely ignorant of the contents of the book, and think not that they are sowing the seeds of error. A child's book always excites my curiosity. I want to see the pictures—I want to read it, and know where the child got it. How many times have children brought me their little books, and stood around me, while my anxious eye has glanced over the pages ornamented with pictures and deformed by error! And while thus engaged with these interesting creatures about me, how easy it seems to believe the doctrines of Calvin as *false* as they are *chilling* and *horrible*. There are juvenile books of a better kind, and you might do much to introduce and distribute them.

You could also have a library, which, by a small assessment annually, might give you and your friends access to many valuable Unitarian books.

Reader, it is my prayer that this "inquiry," and these suggestions, may excite your attention. I suppose that you are a Unitarian in sentiment; but let me speak to your conscience and to your heart. What have you done—what are you doing—what can you do—what are you willing to do—for the cause of truth? Are you striving by a virtuous and pious life to adorn and recommend your faith? Are you devoting a due proportion of your time, your substance, and your influence to the building up of the Redeemer's kingdom? F.

[For the Christian Register.]

SAINTS.

Mr Editor,—Those, who have attentively compared the recent translation of the Psalms by Mr Noyes, with the common version, must have observed in the former a systematical exclusion of the word saint, which is generally superseded by the word pious, devout, or servant. Three changes of this kind occur in Psalm 149, and one in 145. For several years the term has been losing its currency. Still it is harmonious and in all respects unobjectionable in itself, while it occurs in many of our best hymns, and occupies a place which no other word can supply without deranging the lines, in which it is found. The disuse of the word therefore must be traced to some foreign source, and probably to a disgust arising from former abuses or misapplications. Whether the changes referred to in our prosaic versions of the Psalms were or were not, on the whole, expedient, I shall not decide; but I would inquire whether the application of the term saint to the pious and devout in general be not far less objectionable than the titular application to individual names; for instance that of Peter, Paul, Stephen, Athanasius, Patrick, or Thomas Becket. Against the complimentary use of the word many a heart at the present day revolts, and that for the most substantial reasons.

1. If we give the title of saint to John, James, or Mark, impartiality requires us to extend the civility to Timothy and Titus, and to a host of patriarchs and prophets of former ages, and we should make it a point of courtesy, if not of conscience, to say saint Enoch, and saint Abraham, and saint Job, and saint Moses, and saint Caleb, and saint Elijah, and saint Daniel, and saint Shadrach, Meshach, and Abednego. We ought to be consistent. What we regard as indispensable etiquette to one should not be neglected in regard to another, who is entitled to the same attention.

2. The custom of applyihg the title, saint, to apostles and evangelists originated in the corruptions of the Church, and was so blended with the folly and wickedness of the darkest times, that by unavoidable association it has become odious or disgusting to many, and the number is continually increasing. Those votes or decrees of the Church, which gave the title of saint to a dead man or woman, were unquestionably suggested by the apotheosis of the ancient heathen, who deified those, who in their life-time had been distinguished as warriors or inventors of useful arts, and whom after death, if not before, they made objects of worship. It had been comparatively well, if the corrupt Church had copied no more than the general custom; but like pagan idolators, they often bestowed their canonization on the weakest, if not the worst of men. In this way they degraded and polluted the title, saint, and rendered it unworthy the name of Peter, or Paul, or any of those pure and elevated characters, which adorned the primitive records of our immaculate faith. Hence we may inquire, whether Protestants should not expunge from the margin of their bibles that unauthorized title, and, as a matter of taste and conscience exclude it from all oral and written discourses. There are no complimentary titles in the scriptures of the New Testament. Real greatness requires no such support. The name of Alfred, Isaac Newton, Howard, or Washington never inspires more respect in the ingenuous mind, than when it stands alone. He must be a very common man, or rather below the ordinary rank, who can be exalted by a common title. M.

[For the Christian Register.]

SUNDAY SCHOOL SOCIETY.

Mr Editor,—I rejoiced to learn by the Register of last week, that the Boston Sunday School Society has changed its name, and is about to enlarge the sphere of its operations. I am confident that great good will come of it, if Unitarians do their duty. I beg you will give another hint to Unitarian ministers and superintendents of Sunday schools in Unitarian parishes, to send in to the Secretary of that Society accounts of their schools, in season to come into the Annual Report.

I trust that the anniversary meeting of the Society, on Convention week, will bring together the friends of this good cause and infuse new spirit into their operations. Rusticus.

CHRISTIAN REGISTER.

BOSTON, MAY 19, 1832.

PROTESTANTISM.

An Association denominated the "Protestant Association," has been organized in New York. Its first meeting was held on the 27th of February last. At a recent and very full regular meeting of the Association held in Broadway Hall the following question was announced for discussion.

"Is the Roman Hierarchy that man of Sin and Son of Perdition, which was predicted by Paul in the Second Epistle to the Thessalonians?"

The discussion was opened by Rev. Mr Starks, who endeavored to prove the affirmative. He was followed by Rev. Dr Power, a Catholic priest. Rev. Dr Wilson, of Albany, then spoke in the affirmative, and Rev Mr Pise, a Catholic priest, of Baltimore, replied. The assembly was also addressed by Rev. Mr Varela, another Catholic priest, and probably by others in the affirmative.

Whether it was expected that gentlemen of the Catholic persuasion would be present to defend their church, we do not learn. Nor are we informed what particular circumstances have led to the formation at this time, of the 'Protestant Association.' We are not aware that any conversions to Catholicism have taken place from the Protestant ranks, or that there is special reason to apprehend any other increase of the Catholics than their fair proportion of our increasing population. It is not for us to determine which side, if either, will be benefitted by this discussion. We sincerely wish, that both sides may receive benefit. If the disputants will keep their temper, it can scarcely indeed be otherwise than that a free and candid discussion of the differences, and a more familiar personal acquaintance among the members of contending sects, would tend to Christian harmony, and lead to the larger exercise of that charity which is characteristic of Christianity. In the present case it is to be feared perhaps, that the parties are too earnestly and determinedly at variance, to be much benefitted in this way. We hope, however, at least, that the discussion may lead both parties to study the scriptures with greater impartiality, and bring all their principles to the test of this holy standard. Were this faithfully done, we doubt not that in some things in which they now differ, they would substantially agree, or would dismiss them as not worth contending for. And perhaps it might lead them to reject as injurious errors some things in which they agree, and for the disbelief of which they are mutually disposed to censure and denounce Unitarians.

One of the errors to which we here allude will be readily recognized in the extract from the remarks of one of speakers at this meeting.

"But then you admit, and we know, that she was the mother of God, and as such we pay her our respect."

These extraordinary words were used by Dr Pise, Roman Catholic priest of Baltimore, in reply to remarks of Dr Wilson, of Albany, and particularly to the part of his speech, in which he referred to the worship of the virgin, saints, &c. The passage stands thus;—

"Believe me, we do not worship the Virgin as a divinity—we look upon her as having nothing of herself—a mere woman, the daughter of Eve—but then you admit, and we know, that she was the mother of God, and as such we pay her our respect."

"You [Calvinists,] admit,—says the Roman Catholic,—and we *know*, that she was the mother of God." We are unable to say what reply our Orthodox brethren make to the assertion, that *they admit* that Mary was the "mother of God." We perceive not how they can evade it, and yet we doubt their willingness to use the languge. But why not? If Jesus is God, then Mary surely, as the Catholic priest says, is the "mother of God."

If the Orthodox hold to doctrines which justify the Catholics in the inference and the direct declaration, that they [the Orthodox,] admit that Mary is the "mother of God,"—then who will doubt that they have need of a "Protestant Association," for the reformation of *their own* errors? We bid this Association God speed in their labors. When under its purifying and reforming influence its members have cast out every beam from their own eyes, we doubt not, if they will be temperate and kind in their discussions, that they will be instrumental in aiding their Catholic brethren to remove some of the motes that obstruct *their* vision.

INTELLIGENCE FROM THE WEST.

We have been permitted to take an extract from a letter recently received from the West by a friend in this city.

May 10th, 1832.

* * * * I have been down the river as far as Louisville.—The society in Cincinnati appeared to be in a sound and prosperous state. Cincinnati is a delightful place; the people generally appeared to be liberal, and the Unitarian society seemed to be respected by other denominations. At Louisville, according to my observation, *indifference* will be a greater obstacle to the progress of Unitarianism than *bigotry*; the people do not seem at all disposed to tolerate intolerance in any shape, and although the more violent Orthodox, especially among the Presbyterians, will do what they can, still their efforts will, I think, tend rather to advance than retard the progress of liberal sentiments. On the whole I was much delighted with my visit, and was more deeply impressed with the importance of strenuous and persevering efforts on the part of Unitarians in this wide region of our country. The harvest I am satisfied is abundant, but alas there are no laborers. I rejoice, however, to learn that a greater degree of interest is beginning to be felt on this subject at the East. I sincerely hope that some of the young men from Cambridge will be induced to visit this section of country, for I am satisfied, that with popular talents they may make themselves eminently useful.

The people of the West, except in the larger towns, as Mr Flint justly remarks, are not accustomed to have settled pastors as in the East, still a clergyman of any denomination is almost every where received with cordiality, hospitably entertained, and listened to with interest; and I know of no school so favorable for a young clergyman to acquire that all-important knowledge—the knowledge of human nature in a great variety of situations and under various circumstances, as the West. And then the scenery of this country through which he would travel—its noble rivers—its boundless and majestic forests—its extreme fertility, and the freshness and beauty of its abundant vegetation, are all adapted to fill his mind with the noblest and grandest images, and to inspire him with a simple and natural eloquence when he speaks of the God of nature, who has here manifested himself with such surpassing beneficence and glory. The talents which will best fit a young man for usefulness in this noble region (if I may be permitted a suggestion) are, a sound and active mind and clear discriminating judgment capable of looking any subject boldly in the face and of seeing it in all its bearings—a vivid perception of the beauties of external nature—a fearless independence of thought and action—and a capacity to catch the spirit of the people among whom he finds himself, to adapt his instructions to them by clothing his ideas in their own language—and above all it is important that he should leave on the East side of the Alleghanies the frigid temperament of the North and supply its place with some of the glowing fervor of a warmer and more generous clime. With such qualifications a *well educated and disciplined mind* may be eminently useful in the West; and I am of opinion little foreign aid would be necessary for his support. It is true he would have to encounter hardships and difficulties of various kinds, but these would not be among the least useful circumstances in the disciplinne of life, as they would give a firmness and vigor to the constitution and character which might not be otherwise attained. I trust I shall never cease to feel a lively interest in the religious improvement of that portion of our country, over the face of which God has scattered blessings with such unsparing profusion—and which, were its inhabitants as superior to all others as is the country in its exhaustless riches, would be indeed a paradise on earth.

RELIGIOUS LIBERTY AND FREE INQUIRY.

Our friends at Brooklyn, Conn. and the vicinity, are setting a praiseworthy example to other Unitarians, by their steady, judicious and persevering efforts to bring the controverted points of their belief fairly under discussion. We quote from the Unitarian Monitor of Brooklyn, the following account of a recent public meeting.

There was a meeting of the friends of Christian liberty and religious inquiry, at Sterling, on Thursday last, May 10th. We were particularly pleased that so large a number of females attended. As the sensibility of women is generally very lively, they are the most easily wrought upon by zealous religionists. It is therefore of the utmost importance that they should be more correctly informed, than they generally are, upon certain great religious principles, to the violation of which they are too often made instrumental.

The services at Sterling commenced with prayer by Elder Bullard. A discourse was then delivered by Rev. S. J. May, from Titus ii. 14, on "the specific objects of Christianity." The preacher having remarked upon the danger of mistaking the tendency and purposes of our religion, proceeded to show, that Christianity is not intended to sanctify ignorance. But that it bids men to come to the light,—to read, to think, to reason, to judge. He argued that the true effects of the gospel can be produced in no one, any farther than his mind is enlightened, and his heart warmed by the knowledge of its truths.—He showed that the gospel provides no sanctuary for sin. It furnishes no substitute for personal righteousness. It is not intended to save men *in* their sins, but *from* their sins. Its design, therefore, is not, and cannot be answered upon us, any further than we are led by it to do justly to all men; to love mercy, to delight in those labors and sacrifices which the good of our fellow beings may require of us; and to walk humbly, as being always in the presence of that Being, in comparison with whose excellences, all human goodness is nothing. He contended that so far from morality being of little value in the view of Christianity, one great purpose of our Saviour's preaching was to enforce upon his hearers the observance of the purest morality. And that no one can be a true disciple of Christ, who is not strict in his regard to all moral obligation.

The preacher then went on, to show the great designs of Christianity relative to the world at large. And he argued that it is intended to enlighten mankind; to destroy superstition; to establish the worship of one God, the Father, to assure mankind of a future state of righteous retribution, and lead them so to use the present life as to secure their felicity in the future. He showed that the gospel is intended to lead mankind to the practice of righteousness; to establish universal peace; to relieve the oppressed and set all captives free; to lead men to regard each other as neighbors and brethren over the whole earth; to produce universal liberty, and put down all licentiousness. In fine, he showed that the design of Christianity is to promote universal happiness. So that they cannot be true followers of Christ, whose feelings, wishes and labors are restricted to the interests of the sect, the party, or even the nation to which they happen to belong.

He spoke of what had already been done for the benefit of mankind, through the influence of the gospel, and urged the past success which has crowned the efforts of the truly pious and benevolent, as an encouragement to all who love God, and the children of his family, to persevere in their exertions in behalf of truth, and righteousness, and human good.

After the discourse, several gentlemen addressed the meeting. The evils which have overspread our community, through the influence of sectarian animosity, were described with truth and with feeling; and it was urged that there was as much need of a specific effort to enlighten the public mind, and reform the public manners in this respect, as there has been, and still is, in respect to intemperance. No one can be the least acquainted with the present state of the towns in New England, who does not know that in most of them there are two, three, or four religious societies (as they would be thought,) who yet manifest towards each other none of that spirit, by which alone the true disciples of Christ are to be known.

We believe such meetings will do good. We hope they will be continued in this vicinity, and be got up in various parts of our country; that Christians of all denominations will come together to learn from each other the great principles of Christian liberty, the duty of individual inquiry after the truth as it is in Jesus; that they may better understand, and more generally practise, that charity, which each sect owes to others.

LATE PUBLICATIONS.

The Christian Examiner, No. 50, for May, 1832. We have already noticed the fine article in the number on 'Natural Thelogy,' in which a work published a short time since in London—'Essays on the Existence of Deity and of Providence, on the Immateriality of the Soul and a Future State'—is commended as 'a comprehensive, acute and impartial investigation of the important topics of natural religion.' The first article—'On reading the Scriptures'—discusses, with a freedom and seriousness that are alike grateful to our minds, 'the difficulties that attend this subject,—their character, causes and remedy.' The next principal article is entitled 'Present movements respecting intemperance,' and has for its object, 'to record' the success which has attended the efforts in behalf of temperance, and to 'discuss a question or two respecting the duty of good men in regard to what still remains to be effected, and the measures by which the ultimate object is to be secured.' It advocates the use of 'a formal pledge,' on which the writer thinks 'that the hope of the cause rests, in some essential degree.'

The Editors of the Examiner, while they acknowledge the force of this argument for the necessity of a pledge, wish it to be understood, that they do not decidedly adopt the conclusion as their own, or consider their journal committed to defend it. Its pages are open to any who may wish to take the other side of this particular question.

The 'Conclusion of the second letter on the meaning of *Aion* in ancient Greek' closes an examination in which the writer has shown equal diligence and fairness, and which, though it may not have interested the bulk of readers, is a valuable contribution to critical literature whether sacred or profane. The terms *Aion* and *Aionios* Rev. Mr Goodwin of Sandwich, who has given his name as the author of these letters, renders *existence* and *existential*; the result of his inquiries being that

The ancient, earliest, and first known meaning of *aionios*, in classic Greek, is *spiritual*. I must, therefore, hold to this meaning, which is thus supported; to the rejection of that relating to *duration*, for which I cannot yet find any support.

The seventh article—'Select Works of Archbishop Leighton'—gives a sketch of this prelate's character drawn with discrimination, and speaks very favorably of the Memoir prepared by Mr George B. Cheever. 'Priestley's Life and Correspondence,' the first volume of which, edited by Mr Rutt, has lately appeared in England, affords the reviewer an opportunity of noticing the principal incidents in the life of this great man, and also the prominent traits of his character, so far as they were exhibited before his removal to America. We hope for a continuation of the article when Mr Rutt's other volume is published.

'Deane's History of Scituate,' 'Story of Lafayette' and 'Beard's second volume of Family Sermons' are favorably noticed in the shorter articles of the number.

The Child's Book on the Creation: the first of a series of works on the Bible, on a similar plan. By Rev. Charles A. Goodrich. New Haven, 1832.

We are sorry that our Orthodox divines cannot make a book for children, without introducing here and there obscure and absurd dogmas of mere human invention. Who, that pretends to the most moderate share of Biblical learning

ought not to be ashamed to write such things as we are going to quote from the work before us.

"*And the spirit of God moved on the face of the waters.*" On this text Mr Goodrich remarks thus:

"This language is *remarkable*. By the Spirit of God, Dr Scott and other pious men, think is meant the *Holy Spirit* or *Holy Ghost*, the third Person in the Trinity. You recollect what your catechism tells you, 'There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God.'

"I have not time, at present, to tell you more about this wonderful subject, of three persons or distinctions in the Godhead. I shall only say, therefore, that it was this third Person, the Holy Spirit, that moved upon the face of the deep, or confused mass."

At this rate, we suppose Rev. Mr Goodrich will find the Trinity in Ecclesiastes ii. 12,—"A threefold cord is not easily broken."

Again, see how Genesis i. 9,—"And God said, let the waters under the heaven be gathered together into one place," &c.—suggests another false notion of the dark ages, to Mr Goodrich. After saying several things about the *ocean*, he goes on:

"Considered as a fountain, the ocean may remind us of a *better* fountain, in which *sin* can be washed away. This fountain is the *blood of Jesus*. Washed in that, we shall be whiter than snow, and be prepared for a residence in that world, into which nothing that defileth can ever enter.

There is a fountain filled with blood,
Drawn from *Emmanuel's* veins:
And sinners, plung'd beneath *that* flood,
Lose all their guilty stains.

Dear *dying* Lamb, thy *precious* blood,
Shall never lose its power,
Till all the ransom'd church of God
Be sav'd, to sin no more.

Now, in the name of truth and common sense, we ask, what just ideas of the efficacy of our Saviour's death will children be likely to get from all this talk, in prose and poetry, about Christ's *blood* being a *fountain*, in which men are *washed whiter than snow*, or a *flood*, *beneath* which if *sinners* are *plunged*, they will *lose all their guilty stains?*

Again, near the end of the book, comes the Trinity once more. In Genesis it is said, "Let us make man in our image after our likeness," So Mr Goodrich remarks upon the passage:

"The words imply *consultation*. Between whom was this consultation? Surely not between God and angels. He needed not to consult *them*.

"Between whom, then, was it? I have told you, my children, of the wonderful existence of God, in three persons,—the Father, Son, and Holy Ghost. 'These three are one God, the same in substance, equal in power and glory.'

"Between these persons, this consultation was held; and the result was, that man should be formed in the *image* of God, after *his* likeness.

And this is said in the nineteenth century! Is Mr Goodrich ignorant, or is he dishonest, that he should interpret holy writ in this way? We trust that not one of our readers but knows well enough that the words *us* and *our* in the text have not a particle more to do with the Trinity, than has the plural pronoun *we*, in such royal documents as all have seen, beginning in this way,—"*We* George the Fourth," &c.

We exceedingly regret that any should, especially with reference to children, "handle the word of God deceitfully."

RELIGIOUS INTELLIGENCE.

AUXILIARIES TO THE A. U. A.

An Auxiliary of the AMERICAN UNITARIAN ASSOCIATION was organized on the 2d inst. in the Independent Congregational Society in Barton Square, Salem, by the choice of the following officers.

Rev. James W. Thompson, *President.*
Hon. Stephen C. Phillips,
Mr Samuel Mansfield,
" David Pulsifer, Jr. } *Directors.*
" William Osborne, Jr.
" Albert G. Browne,
Mr James Chamberlain, *General Agent*

Boston. May 14, 1832.

—

An Auxiliary of the A. U. A. has been formed in Billerica, of which Rev. Nathaniel Whitman is President.

Boston, May 15, 1832.

—

An Auxiliary of the A. U. A. has been formed in Uxbridge, of which Jonathan Gregory, Esq. is Agent.

Boston, May 16, 1832.

—

An Auxiliary of the A. U. A. has been formed in Amesbury, of which, Rev. David Damon is President, and Mr James Homer, Secretary and Treasurer.

Boston, May 17, 1832.

—

An Auxiliary of the A. U. A. has been formed in Augusta, Me. of which Rev. Allen Putnam is Agent.

Boston, May 18, 1832.

—

An Auxiliary of the A. U. A. has been formed in Sterling, of which Dr Luther Allen is Agent.

Boston, May 18, 1832.

—

An Auxiliary to the A. U. A. has been formed in Hardwick, of which Dr Joseph Stone is Agent.

Boston, May 18, 1832.

—

An Auxiliary of the A. U. A. has been formed in Walpole, Mass, of which Rev. J. P. B. Storer is Agent.

Boston, May, 19, 1832.

—

An Auxiliary of the A. U. A. has been formed in Westborough, of which Onslow Peters, Esq. is Agent.

Boston, May 19, 1832.

The Treasurer of the *American Unitarian Association*, acknowledges the receipt of the following sums as donations or annual subscriptions.

From the Auxiliary Association in	Billerica,	$12
" " "	Springfield,	112
" " "	Hardwick,	16
" Barton Square (Salem,) Unit. Assoc. of the Independent Con. Church.		74

May 17, 1832.

DEDICATION AT GRAFTON.

The new Congregational Meeting-house in Grafton, was dedicated on Wednesday the 9th inst. Rev. Mr Hill, of Worcester, commenced the services on the occasion by Prayer, and the reading of the Scriptures. The prayer of dedication was by Rev. Dr Bancroft, of W. Rev. Edward B. Hall preached a discourse from 1 Cor. iii. 11. "For other foundation can no man lay than that is laid which is Jesus Christ." The services were closed with prayer, by Rev. Mr Allen, of Northborough. The music conducted by Mr Perry, of Worcester, was appropriate and excellent. The spacious and beautiful church was filled, and we understand, that the prospects of the Society are encouraging. Grafton is eight miles from Worcester, and is one of the most flourishing villages in the county or in New England.

The discourse of Mr Hall was exceedingly well adapted to the place and occasion. Jesus Christ, the speaker insisted, is the foundation on which Unitarians build their faith and hopes; not indeed as the founder of the universe, but as the founder of a divine system of faith and practice, exhibiting in his character and teaching, his life and death, the power and wisdom of God unto salvation,—a position which he illustrated in a very able and satisfactory manner.

The Treasurer of the *Society for Promoting Theological Education*, acknowledges the receipt of fifty dollars from a lady, by the hands of Rev. Mr Greenwood, and of twentyfive dollars from another lady, by the hands of Rev. Professor Ware, Jr.

Christian Palladium. This is a periodical pamphlet of twentyeight pages, in the duodecimo form, just commenced at Rochester, N. Y. under the superintendence of the "Genesee Christian Conference," and edited by ministers of the Christian denomination,—Messrs Joseph Badger, David Millard, and B. H. Miller.

The following is from a note in the first number; in which the editors refer to a preceding communication from a young man, of the Methodist church, who had inquired for the writings of ministers of the Christian denomination, and had declared himself "a sincere lover of the free exercise of conscience, in all investigations of the truth, and in practice."

As soon as men examine Christianity by the light of Intelligent reason, for themselves, they naturally come to this conclusion,—the Holy Scripture is a sufficient rule, without the aid of human creeds,—the government of Christ, is a system of liberty,—the doctrines and commands of the gospel, are rational and consistent,—and that all true Christians should be embraced as brethred, without respect to their private opinions. As soon as this is done, where men have the moral courage to act from their own convictions, they are constrained to take the ground of dissenters, —but, *their victory is certain, and their reward, great.*

Valley of the Mississipi. The Southern Religious Telegraph says,—

More than two thousand Sunday Schools have been established in the Valley of the Mississippi, since the resolution of the American Sunday School Union in May 1830.

Ecclesiastical affairs of Ireland. In Ireland the Bishops possess 1,400 livings out of 2,200 livings; the Crown has 300, and the remainder are in the gift of the University and private individuals. The greater part of the patronage is shared by the sees of Dublin, Ferns, Meath, Clogher, Armagh, Tuam, Cashel, Elphin, and Killala; though all the rest have a number exceeding most of the English bishoprics. The livings vary from £400 to £4,000 a year; many are to be found from £1,500 to £3,000. The richer beneficiaries arise from the great extent of the parishes, unions, and large glebes.

DOMESTIC INTELLIGENCE.

Congress. But little business of importance has been finished in either House, since our last

Trial of Gen. Houston. The House of Representatives have determined that Gen. Houston has been guilty of contempt and violation of the privileges of the members of the House of Representatives. His punishment was only a public reprimand.

Another Outrage. The lightness of Gen. Houston's punishment for his attack on Mr Stanberry seems to have emboldened others to follow his example. At the adjournment of the House of Representatives on Monday, Mr Arnold, member from Tennessee was attacked at the foot of the western terrace by Major Heard, a friend of Gen Houston, with a cane and dueling pistol. The ball grazed Mr Arnold's arm, and passed near Mr Tazewell's head, and within a short distance of many of the members who were at that moment passing from the House. Major Heard was severely beaten by Mr Arnold, and would probably have been killed had not the members interfered. He has been arrested and committed.

We trust some decisive measures will now be taken to protect members from brutal and murderous assaults for the honest discharge of their duty.

Essex North District. The eleventh attempt to elect a Representative to Congress in Essex North District was made during the past week. There is no choice.

History of Plymouth. Dr James Thacher "proposes to publish by subscription, a Statistical History of the ancient town of Plymouth, from its 1st settlement in 1620, with Biographical Sketches and appropriate Anecdotes."

We are informed that "The present object is a concise and cheap compilation for the benefit chiefly of those who are not disposed to purchase, or have not leisure to peruse more voluminous productions."

"The work will be comprised in about three hundred pages, largest size duodecimo, and the price to subscribers will be one dollar and twentyfive cents. The volume will be embellished with two or more Lithographic Impressions."

Last of the Western Pioners. An Ohio paper says:—

Gen. Simon Kenton, who stands next to Col. Daniel Boone, as the discoverer, adventurer and pioneer of the West, is still living, not far from this place: but very few of the other hardy sons of the West are now alive, who braved the storm of the West fifty years ago.

Athenæum Gallery. The annual exhibition of paintings at the Athenæum Gallery commenced for the season on Wednesday. Not having been able to visit the hall, we give the following notice from the Advertiser & Patriot.

It was impossible from the cursory examination which we were able to make, to form an accurate judgment of their general merit, or of the comparison which the exhibition itself would bear to those of preceding years; but the general impression we received was highly favorable. The labors of the committee, in collecting from various quarters paintings which have not been previously exhibited here, appear to have been attended with great success. Among the works of the old masters, we observed a 'Martyrdom of St Agnes,' by Domenichino, 'St Anna' and 'the Virgin Mary,' by Murillo, 'a Magdalen,' by Guido Reni, 'The Presentation to Tomyris of the head of Cyrus,' by Rubens, with many others of great excellence. There are several landscapes by Ruysdael, Salvator Rosa and N. Poussin—together with a number of Teniers and Wouvermans, in their peculiar style. Mr Allston's recent painting of the 'Tuscan Girl' is accompanied by several of his earlier works. Among the portraits by Stuart are those of General and Mrs Washington, the only original ones of them by his hand to be found in the country. The only pictures of Newton exhibited are his 'Dutch Girl' and the 'Importunate Author.' Mr Harding's full length portrait of Mr Webster occupies a conspicuous place. But we have no room at present even to notice many works of other distinguished artists, which will be likely to attract the public attention. We shall endeavor hereafter to offer some remarks, upon the most prominent of them. In the mean time, we can only express our satisfaction, that these exhibitions, which are so honorable to our city, and so salutary in their influence on the public taste, have been sustained with so much spirit and success.

The American Academy of Fine Arts have commenced their 14th exhibition in New York city, in the building erected at No. 8 Barclay Street last year, for this purpose.

Institution for Ladies. We are happy to learn [says the Boston Transcript] that the measures sometime in progress for a Calisthenium or exercise for ladies, are likely to be effectual, and that the Federal Street Theatre has been obtained for this purpose. The necessity of proper exercises for ladies has been so long admitted and felt, that it is time this important preserver of health should receive the attention it so eminently deserves. The advantages of the proposed institution will be found in the variety of exercises to be pursued; the style of dress, allowing free motion to all the muscles; and appropriate places for resting the body before leaving the institution. The exercises will consist principally of games and such other agreeable means of cultivating the physical system as may be found advantageous. It should be distinctly understood by parents and daughters that the Calisthenium is not intended to contain the usual apparatus of a Gymnasium. Every exercise pursued will be of the most delicate nature, and young ladies will find it one of the most delightful recreation that can be prepared. Those suffering under general debility defo rmities, &c. will be sensible of the great importance such a place must be to their improvement.

The Calisthenium will be established by Dr William Gregg, than whom, no one among us would undertake the enterprise with more zeal or prosecute it with better hopes of success. He has made physical education the subject of long study, and has been remarkably successful in treating many cases of female debility, deformity, and the complaints generally, that arise from a neglect of exercise and of a proper attention to health. The Dr will be assisted by a highly respectable lady, who has the approbation of the first circles in the city.

The institution will be opened early in June, provided a sufficient number of subscribers is obtained to defray the expenses. The course will consist of twenty weeks, and the house will be open from sunrise till sun-set. The price of subscription is fixed at $20 for the whole term. A course of lectures will also be commenced as soon as the other arrangements are completed.

The Shortest Passage. The Transcript says the shortest steamboat passage from New York to Providence has been claimed both by the President and the Boston. Until last week, however, it has generally been conceded, and we believe justly, to the Boston. But on Saturday last the President arrived at Providence at two minutes before 7 o'clock, A. M. having performed the shortest passage ever made between the two places. She passed Fulton Market Slip, from which place all the boats formerly started, and from which the Boston now starts, at 17 minutes past 4 on Friday afternoon: so that deducting only four minutes for her detention at Newport, she performed the passage in *fourteen hours and thirtyseven minutes.* The time is calculated from starting to stopping the engines

Boston and Portland. The Advertiser & Patriot, says,—

The owners of the steamer Connecticut, plying between this city and Portland, are about to procure a superior steamer of 250 or 300 tons, to make the passage between the two cities in eight or nine hours, by day-light, and to extend the trips to the Kennebec.

Cotton Press. According to the New Orleans Free Press, a Cotton Press is immediately to be erected in Faubourg, St Marie, of which nearly all the shares had been taken. It is to be erected at a cost of 5 or 600,000, to be carefully built, upwards of 600 feet fronting on the river, capable of containing 60,000 bales of Cotton; to draw up the bales from the boat; press them speedily and effectually by a novel application of the steam power, and then, by additional machinery, deposit them in the hold of the ship which is brought to receive them.

A Copper Mine. The Wyoming Republican of Wednesday, the 9th inst. says:—"We understand a bed of copper ore has been discovered in Windham Township in this county. We were recently shown a piece of copper which had been manufactured out of some of the ore, and had no doubt of the correctness of our information. We learn that a gentleman of Philadelphia has purchased an interest in the ore, and designs to commence the manufacture of copper immediately."

FOREIGN INTELLIGENCE.

England. London papers to April 7th, have been received, and those of Liverpool to the 8th. The cholera seemed to be abating in London. The fate of the Reform bill was yet unsettled. It had been confidently stated that a small creation of Peers would take place. A report was circulated on the 6th, that both the King and his Premier were inflexible in their determination not to create any new Peers. This report was so far credited as to produce a slight depression in the funds.

France. Accounts from Paris are to April 4th. There is no further intelligence respecting the progress of the cholera than that given in our last. We give the following extracts from the London Morning Herald of April 7th.

The mob, excited by, as is said, Carlist agency, have espoused the cause of the chiffonniers, and prevent the operations of the scavengers. They have, moreover, blindly adopted the suggestion that the cholera is a pretence to enable Government to poison the people. Happy will it be if the influence of the respectable portion of the Press—of the Chamber of Deputies—of the Clergy—of the patriots of Paris in general, incuding the students of every class and kind—shall have the effect of awakening the populace to a sense of their real situation, and of counteracting the fiend-like machinations of the disaffected. Two persons, proprietors of wine shops, were yesterday killed by the mob, under the idea that the deaths of some men who had been drinking in their houses had been occasioned by poison, and not by the cholera. Another unfortunate man, a marchand de vins near the Halle, was assassinated this morning on a similar pretext.

Portugal. It is believed in London, from the latest advices, that in the struggle between Don Pedro and Don Miguel, Spain would continue neutral.

Don Pedro is reported to have taken possession of St Michael's on the 22d of March, amid the congratulations of the inhabitants. On the 26th, Admiral Sartorois was to sail against Madeira.

It was reported that Don Miguel appeared to be losing the confidence of his troops. Don Miguel's plans are believed to be very destructive and reckless as to the property and comfort of the people. It is feared, that every place will be burned, even to Lisbon itself, to impede the invaders.

Private correspondence from Lisbon says:—

The accounts given daily by genteel and respectable people, in a state of beggary, of their distress, and of the horrid situation of their relatives, in the different prisons, is most dreadful, and also of their fears for their *lives*, in case the approaching struggle should be at all doubtful for any length of time.

The Cholera. The following remedy is said to have been practised with entire success at Weizniz. We are told that out of 240 persons treated every one was saved.

Take a pint of strong spirits of wine, and half a pint of good white vinegar, add to them one ounce of flour of mustard, or bruised mustard seed, a quarter of an ounce of ground pepper, and a full tea-spoonful of bruised garlick and lastly, half an ounce of powdered cantharides. Mix them well together in a bottle, and expose the mixture for twelve hours in the sun, or otherwise place it in some warm spot, taking care to shake it repeatedly.

As soon as the person is attacked, let him be instantly put to bed, under warm coverlids, and let his hands and feet be rubbed powerfully and uninterruptedly with the lotion, after it has been warmed. During the operation, let the patient take a glass of strong drink, composed of two parts of camomile flowers, and one part of balm mint.

Persevere in this course, and at the end of fifteen minutes at the utmost, (the patient's head and body being kept well covered beneath the bed-clothes,) he will break out into a profuse perspiration.

The patient must be kept in this state between two and three hours, but care must be taken that he does not fall asleep. After this, remove the extra covering from off the bed, and he will drop into a slumber, which will last between six and eight hours, and be accompanied by a gentle perspiration.

When he awakes, he will find himself weak, but the disease will have entirely left him, and he will require nothing further but rest and moderate diet to restore him to perfect health.

Especial attention must be paid, that the patient, after the operation of rubbing, does not so much as lift a finger above the clothes, for the slightest chill, whilst the perspiration is upon him, would be his death.

When the cramps in the stomach come on, we apply very hot dry bandages of bran and ashes to the pit of the stomach, and when necessary, a bladder of hot water to the region of the navel.

The great point is to produce strong perspiration, and to restore the circulation of the blood, which, at the beginning of the attack, is drawn from the surface of the body, and thrown with frightful virulence on its inward parts.

From my own experience, and the repeated proofs I have had of its entire efficacy, I cannot but most conscientiously recommend this mode of treatment to universal adoption. (Signed) RIVER,
Commissioner of the District of Bochnia.

The Slave Trade. The United States Gazette, says,—

An English naval officer, who spent three years on the coast of Africa, states that a single Portuguese factor, by the name of De Lauza, (exiled from Lisbon on account of his crimes) sells, at a place called Whyda, not less than 6000 slaves annually; that 8000 are shipped annually from the rivers Bonny and Calabar, and 16,000 from the Bight of Benin. These places are all north of the line. Two more colonies like Liberia, properly located, would in a short time clear the whole coast, north of the equator, of this barbarous traffic.

Earthquake. A letter from Naples, dated March 15, says,—"A shock from an earthquake was felt here on the 8th inst. about 7 o'clock in the evening, but it was very slight. The day before yesterday, however, expresses arrived from Cosenza and Catanzaro, with very disastrous accounts. Catanzaro must have suffered most severely, as it is reported that 700 persons have lost their lives. We have not yet any intelligence from Lower Calabria or Sicily."

Canal across the Peninsula. The St Augustine Herald mentions the receipt of the report of Lieut. Picknell, who, during the last year was employed on an experimental survey to test the practicability of constructing a canal across the Peninsula, and the report is highly satisfactory. The quantity of water wanted for the supply of the Canal is 66,087,450 cubic yards. The sources from whence this water is proposed to be drawn, are, Sampson's Pond, Kingsley's Pond, Little and Big Santa Fe Pond, Pond of the woods, Trout Pond, Summit Pond, and the Head of S prong of Black Creek. The supply from these sources, Lieut. Picknell, estimates at 111,970,888 cubic yards, making an excess of 40,883,433.

☞ TO SUBSCRIBERS. ☜

Subscribers for the Register whose year has recently commenced, and who prefer paying in advance, are informed that their payments will be particularly acceptable at this time.

Those from whom a full year or more is due, are respectfully requested to forward the amount soon.

Those from whom several years are due, are urged to think of us. We suffer inconveniences from their delay, to which we feel confident they would not intentionally or willing subject us.

MARRIAGES.

In this city, by Rev. Mr Blagden, Thomas Denny, Esq. of Ogdensburg, N. Y. to Miss Sarah Salisbury, eldest daughter of John Tappan, Esq of Boston; Mr Edward T. Treflatter to Miss Lydia Ann Reed.

By Rev. Mr Young, Mr Alfred Carpenter to Miss Abigail Potter.

By Rev. Mr Emerson, Mr Henry William Squires, of Berlin, Conn. to Miss Caroline Humphreys, of this city.

By Rev. Mr Pierpont, Mr Joseph A. Ballard to Miss Sarah D. C. Gamage, daughter of the late Mr Nathaniel G.

On Thursday evening, by Rev. Mr Himes, Mr Elisha Nye to Miss Harriet Henry; Mr Henry Timmins to Miss Mary Hansom, all of this city.

In Beverly, Mr John Hanners to Miss Bethiah Trask.

In Reading, Mr Samuel F. Eaton to Miss Abigail, daughter of Capt Joshua Pitman.

In Lancaster, Mr Edmund Jones to Miss Betsey Eaton.

In Littleton, Edward Gannett, Esq. to Miss Sarah Reed.

In Springfield, Mr Ely Parsons to Miss Hannah W. Chapin; Mr Larkin Fay to Miss Amanda Caldwell.

In Nantucket, Mr William B. Bunker to Miss Susan P. Eldredge.

DEATHS.

In this city, Alfred Langdon, aged 18, son of Mr John Peters; Mrs Mary, wife of Mr Allan Pollock, 61; Ephraim Francis, only son of Francis Whitten, 2 1-2: Mrs Abigail, widow of the late Dr Warren, 72; Mr James How, (of the firm of J. & H. How & Co. 45; Mrs Lydia, wife of Mr Joel Shaw, 31; Mr Thomas Dudley, 48.

In Roxbury, Sarah Gardner, youngest child of Samuel J. Gardner, Esq. 10 mos.

In Salem, widow Mary Osgood, aged 82; widow Abigail Phippen, 70.

In Milton, Miss Sophia S. Briggs, daughter of the late Mr Daniel B. aged 26.

In Canton, on the 9th inst. Mrs Rebecca wife of Mr Horatio Nichols.

At Watertown, Mrs Sarah P. aged 76, relict of the late Samuel Harrison.

In Newburyport, Capt. Isaac Edes, aged 68.

In West Barnstable, Mrs Hannah, wife of Mr Abner Crocker.

In Needham, on the 9th inst. Mr Joseph Stedman, formerly of this city, aged 55.

In Hopkinton, Col. Nathan Perry, aged 80.

In New Salem, Mr Benjamin A. Little, aged 25.

In Springfield, very suddenly, Mr Henry Smith, aged 49.

In Westfield, Dea. John Balantine, aged 87.

In Pittsfield, Mr Eli Jacobs, aged 40.

In Topsfield, Mrs Abigail B. wife of Mr Benja. Kimball, aged 34.

In Wilbraham, Mrs Fay, aged 26.

In Manchester, Mrs Betsey Marsters, aged 85.

In Middleford, Mr Uriah Church, a revolutionary soldier, aged 73.

In Dennis, Mr Elisha Howes, aged 78.

In Nantucket, Capt. Job Coffin, aged 58.

In Canton, Conn. Rev. John Robinson, aged 72.

In Windsor, N. S. William Bowes, Esq. aged 93.

EVANGELICAL MISSIONARY SOCIETY.

THE Annual Discourse before the MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY will be preached by Rev. Mr GREENWOOD on *Sunday evening*, May 27th, at the Federal Street Church, and a collection taken to aid the Society's funds.

The Annual Meeting for business will be held on *Tuesday*, May 29th, at 12 o'clock, at the Berry Street Vestry. The Trustees will meet at 11 o'clock of the same day.

GEORGE RIPLEY, *Secretary.*

Boston, May 19, 1832.

AMERICAN UNITARIAN ASSOCIATION.

THE Seventh Anniversary of the AMERICAN UNITARIAN ASSOCIATION will be celebrated in this city on *Tuesday evening*, the 29th instant. The business of the Association will be transacted in the Berry Street Vestry at 6 o'clock. The public meeting will be opened in the Federal Street Church precisely at 7 o'clock. The Annual Reports will be read, and Addresses be made by several gentlemen.

ALEXANDER YOUNG, JR.
Dom. Sec'y.

Boston, May 12, 1832.

SUNDAY SCHOOL SOCIETY.

THE PUBLIC ANNUAL MEETING of this Society will be holden on *Wednesday Evening*, the 30th inst, at the FEDERAL STREET CHURCH, for the purpose of hearing the Report of the Secretary, and such communications or addresses as may at that time be made by the friends of the Institution. The exercises will commence *precisely* at 7 o'clock.

The members of the Society are requested to meet in the Berry street Vestry, (near the Church,) at half past six. Gentlemen of the clergy are invited to meet with the members, at the same time and place.

THOMAS GRAY JR, *Secretary.*

Boston, May 12, 1832.

☞ Those Schools which have not sent in their Reports to the Society, will confer a favor by forwarding them immediately.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

The Annual Meeting of the *Massachusetts Convention of Congregational Ministers* will be held in the new COURT HOUSE, (Court Square,) Boston, on *Wednesday*, 30th instant, at 5 o'clock, P. M.

At 11 o'clock the following day, the Convention Sermon will be preached by Rev. WM JENKS, D. D. and a collection taken up for the benefit of indigent widows and children of Congregational Ministers. By order of the

SCRIBE OF CONVENTION.

Boston, May 12, 1832.

PARLEY'S GREECE.

RICHARDSON, LORD & HOLBROOK, Boston, have just published "Peter Parleys's Tales about Ancient and Modern Greece,"—illustrated by a map and numerous engravings. Designed for Schools.

Extract from the Preface.

"The following pages are not intended for mere children, or grave scholars. I have imagined myself surrounded by an audience of boys and girls about ten or twelve years of age, and to these, and such as these, I address my story. If in talking of a classical age, I have sometimes used colloquial and common-place terms; if I have illustrated the adventures of Hercules and the Nemean lion, by a reference to Putnam and the wolf; if I have brought Athens and Sparta into homely comparison with our own republic, and subjected even Jupiter to the test of our Yankee morality, —I beg the critical reader to consider two things; first, who I am; and second, who I am talking to."

The design of this work, like "Parley's First Book of History," is to illustrate the subject by anecdotes and render it attractive to the young, so that the study may become a pleasure rather than a task. The First Book of History has met with universal approbation, and has had a success beyond any work of the kind ever published in America.

"Parley's Tales of Ancient Rome," and "Parley's Second Book of History," on the same plan, will soon be published.

Also, just published, "A Book of Mythology," containing descriptions of the deities, temples, sacrifices; and superstitions of the Ancient Greeks and Romans. Designed primarily to be a companion to Parley's Histories of Greece and Rome, but will do for general use. May 19.

ILLUSTRATIONS OF POLITICAL ECONOMY.

L. C. BOWLES proposes to publish a Series of Tales, on "Political Economy; By HARRIET MARTINEAU," Author of 'The Times of the Saviour,' 'Five Years of Youth,' &c.

The work is to be published in London in 12 numbers, monthly, and will be republished here as they are received. The first number, called "Life in the Wilds," is shortly expected.

Extract from the Prospectus to the Work.

"In the present state of society, no study can be more interesting to the Philanthropist, or more important to all classes of the community, than that of the principles which regulate the Production, Distribution, and Consumption of Wealth, principles on which as moral, nearly as much as the physical condition of the people depends. These principles may be so soundly taught by tracing them as they are actually working in society, and presenting them in the form of *Narrative*, as by arranging them in the scientific treatises in which alone they have hitherto been systematically displayed." May 12.

ROBERT FOWLE.

The Second edition of this little book, *embellished with an engraving*, is just published by S. G. SIMPKINS, 79 Court street.

☞ For sale as above a great variety of Juvenile Books, and Hymns on cards. May 5.

SAURIN'S SERMONS.

For sale at this Office Saurin's Sermons in 8 vols. translated from the French, by ROBERT ROBINSON.

SELECTED POETRY.

[From Mary Howitt's "Lays of the Seasons."]

HYMN.

Thou who createdst all! Thou fountain
Of our sun's light—who dwellest far
From man, beyond the farthest star,
Yet, ever present; who dost heed
Our spirits in their utmost need;
We bless thee, Father, that we *are!*

We bless thee for our inward life;
For its immortal date decreeing;
For that which comprehendeth thee,
A spark of thy divinity,
Which is the being of our being!

We bless thee for this bounteous earth;
For its increase—for corn and wine;
For forest oaks, for mountain rills,
For cattle on a thousand hills;
We bless thee, for all good is thine!

The earth is thine, and it thou keepest,
That man may labor not in vain;
Thou giv'st the grass, the grain, the tree,
Seed time and harvest come from thee,
The early and the latter rain!

The earth is thine—the summer earth;
Fresh with the dews, with sunshine bright;
With golden clouds in evening hours,
With singing birds and balmy flowers,
Creatures of beauty and delight.

The earth is thine—the teeming earth;
In the rich bounteous time of seed,
When man goes forth in joy to reap,
And gathers up his garner'd heap,
Against the time of storm and need.

The earth is thine—when days are dim,
And leafless stands the stately tree;
When from the north the fierce winds blow,
When falling fast the mantling snow;—
The earth pertaineth still to thee!

The earth is thine—thy creature, man!
Thine are all worlds, all suns that shine;
Darkness and light, and life and death;
Whate'er all space inhabiteth—
Creator! Father! all is thine!

A MORNING HYMN.

BY HANNAH J. PACKARD.

Written when the author was twelve years of age.

Awake, my soul! and grateful raise
Once more the song of daily praise
To heaven's Eternal King:
He sent his angel of repose,
On wings of sleep mine eyes to close,
He watched my slumbering.

Blest be thy name, Almighty Power!
Who hast preserved me to this hour,
Who dost preserve me still;
O be my Guardian through this day!
Recall my footsteps when I stray,
Teach me to do thy will.

Lord, in thy mercy let me know
The path in which I ought to go,
There lead me safe from sin;
And when temptations round me lower,
O, I beseech thee, give me power
'Gainst foes without, and foes within.

Thy kingdom come, this day in me,
Thy will be done eternally,
On earth as 't is in heaven;
Give me each day my daily bread,
Make me in mercy's path to tread,
O be my sins forgiven!

Great Source of all! eternal One!
Who lookest from thy lofty throne
Upon the sons of men!
The kingdom, power and glory thine;
—Oh let thy gospel ever shine,
While thousands shout—Amen!

THE SABBATH.

BY HANNAH J. PACKARD.

Written when the author was thirteen years of age.

Welcome, welcome, sacred day,
Solemn rise upon my soul,
Chase my earthly thoughts away,
Bring me to thy higher goal:

List! I hear the pealing bell,
Summons to the house of prayer!
Now, once more, O earth! farewell,
Far be sorrow, far be care.

Let me pierce the dusky veil
Which involves my mortal sense,
Through the clouds of ether sail,
Pierce the shades of Providence.

There beyond the mists of thought,
Mercy sits, enshrined in truth,
Now, so near her altar brought,
Language fails and speech grows mute.

Mortal powers can ne'er endure
Such a burst of life and light,
Sense stands fixed; for thought so pure
Leaves it, in its higher flight.

So when sorrow, pain and care,
'Mid our bright hopes interpose,
Let us mark the mercy there,
And forget our mortal woes.

On this day, this holy day,
In this house, God's temple here,
Let us truly, humbly pray,
For the love which turneth fear.

n the spirit of that love,
Let our souls their trust confide,
t has been and it will prove,
Still a constant, holy guide.

It will lead us to the source
Whence the living waters rise;
It will mark our upward course
To the gates of paradise.

MISCELLANEOUS.

TEMPERANCE CIRCULAR.

The following is a Circular of the several State Temperance Societies, to the citizens of the United States.

Fellow Citizens,—We want your aid in a great work. Not your money, nor your time, nor the sacrifice of any real interest. We want your names, with the pledge and the influence which is attached to them. We are earnest in our application; you will therefore ask us three questions.

What is your enterprise?

What is to be gained by its successful accomplishment?

What service can our names render?

We respectfully ask your attention, while we attempt to answer these inquiries. What is the enterprise? It is one of pure benevolence and patriotism, in which we have no separate interest. We have been driven to it by facts that concern *you*. Our country is now harboring a fatal enemy; cherishing a plague of dreadful malignity; submitting to a tax which brings no increase to our treasury, while it perpetuates poverty, misery, and crime. To prove this, let us state a few facts which may be relied on. Whatever may be said in favor of the temperate use of ardent spirits, (if that indefinite line could ever be drawn,) facts will show incontestibly, that the excessive use of them is the severest scourge with which our nation is visited; and you know that all drunkenness commences in the moderate use of them. Ardent spirit destroys health; ardent spirit creates idleness; ardent spirit ruins character; ardent spirit makes paupers; ardent spirit makes criminals; ardent spirit brutalizes men; ardent spirit destroys domestic happiness; ardent spirit insures premature death; ardent spirit makes three-fourths of the business and expenses of our criminal courts, jails, and almshouses; ardent spirit throws an immense tax on a Christian community to support vice; ardent spirit unfits thousands and tens of thousands for the duties of this life, and exposes them to the awful retribution of the next. All these charges, and more, can be substantiated. The testimony of the most eminent medical men in our country, and in Europe, has been obtained on the first point. Some of them say that three-quarters, some that one-half their practice would at once cease if ardent spirits were no longer drunk as a beverage. That ardent spirit makes three-fourths of our criminals is the united testimony of judges and lawyers in this country, and in England. The most shocking cases of murder have occurred under the influence of alcohol. Almost all the cases of assault and battery likewise. Those guilty of burglary, larceny, counterfeiting, riots, &c. are almost uniformly ascertained to have destroyed their moral sensibilities, and emboldened themselves for the violation of their country's laws, by the inebriating cup. That every man loses his character when he drinks to excess, is obvious. That it brutalizes the man, the husband, the father, the mother; that it induces poverty, disease, and premature death; that it unfits for social and refined enjoyments; for duty to man, and to our Maker in this life; for the pure and elevated joys of heaven, none can question who have ever seen its operations in an individual case. But to what extent it is inflicting all these evils upon our fellow citizens is now the point which we wish more immediately to contemplate.

In the early part of the present year a careful investigation was made by a committee, consisting of gentlemen chosen from the most respected citizens in one of the wards of the city of Albany, relative to the intemperance of that section. The result was the most alarming. It was ascertained that there were in the ward 112 places where ardent spirits were retailed; and that the quantity thus sold, amounted to 45,500 gallons, and cost the consumers 56,875 dollars. In this ward there was found one place for retailing liquor for every 45 inhabitants, or one for every nine families. The enormous profits were also adverted to, being about 200 per cent on foreign, and 600 on domestic spirits, when sold by the single glass. The ward alluded to contains a population of 5,000; and should the four remaining wards consume in the same proportion, then the consumption for the whole city would amount to the enormous sum of 284,355 dollars. In candor, it may be admitted that the ward mentioned consumes more than the average of the city; but when it is considered that there are in the city 415 licenses granted to taverns and groceries, and that should each one sell only two dollars' worth per day, then the amount would be $302,950 for the whole city; when therefore we take into consideration the

Time spent in drinking, recovery from drunkenness, and the strength diminished by it; Paupers made by intemperance, thrown on the poor-house, or relieved by private charity; Expenses of criminal prosecutions, and imprisonments occasioned by intemperance; Loss to the public by carelessness, mismanagement, &c. of the intemperate;

There cannot be a doubt that the city suffers a yearly loss of $300,000; a tax which is annually paid by the temperate and intemperate of Albany, to support a most detestable monster. Now suppose the city should entirely abandon the use of ardent spirit, and raise this sum by a direct tax on the very individuals who now pay it. Merely to give up the use of the article would enable the former customers to meet the tax; and would at once secure more physical strength, more industry, more economy, and more happiness among the laboring classes who now suffer the principal part of the evils of intemperance, than can be estimated. If such is the cost, and such the quantity of distilled spirit drunk in the city of Albany, in one year, what is the estimate for the Union? How many families are beggared by it, our alms house records can tell. How great a nuisance it is, our public officers can testify. How much of the sinew, and strength, and intellect of the Union it destroys; how many sighs and tears of wives, worse than widows; how much beggary and wickedness of children, who have exchanged their fathers for brutes; how many broken hearted parents; how much blasphemy, and poverty, and crime, and death, no one can tell. But we can make one or two other calculations, which will bring the subject before us in another light. We have clearly shown the tax the city of Albany, with a population of only 25,000, now pays for the use of ardent spirit. Let us now see to what beneficial purposes it could be applied, while the very abstinence secures the improvement of health, competence, morals, and happiness among us. Each individual can indeed exercise his own invention in devising methods for such an expenditure of the sum as would improve the intellectual, social, physical, and moral condition of all classes, and particularly of those who suffer most severely by intemperance. How many schools could be established for carrying the education of the poorest to an extent not yet attained in any country. How many hospitals and houses of humanity for the unfortunate, the sick, the friendless, would it not build. Then again, at the present value of money, the tax the city of Albany alone pays to alcohol, would pay the interest on $6,000,000 yearly; would build 200 houses each year, costing $1,500 each; and rent two thousand tenements at $150 each per year. Should the whole nation be taxed in the same proportion, say $300,000 for every twentyfive thousand inhabitants, it would amount to the enormous sum of $144,000,000 yearly. These facts and statements will apply with greater or less force to every city, town, and village in the Union.

We are now prepared to say what we want to accomplish. It is to awaken the attention of our fellow citizens, throughout the nation, to these facts; to excite the public indignation against the insidious foe; to induce all to abandon the use and sale of ardent spirit, and discountenance such use in all over whom they have influence. All must be enlisted in it, or the work will never be entirely accomplished. It is true we are engaged in a war of extermination; but we wield no other weapons than the truth, exhibited in love and candor. We expect to conquer by nothing but a moral influence. You can now see what we want to accomplish, and what will be the result of our success. We shall dry up some of the deepest fountains of disease, crime, poverty, blasphemy, indolence, needless taxes, orphans' tears, and widows' broken hearts. Some may perhaps think we have given an exaggerated view of things; but such a supposition can only arise from a want of minute observation of the scenes of wretchedness, poverty, and crime, which intemperance creates among us. Were we now to name any one evil within the power of man to remove, which is chief of all others, and yet to be removed by the simplest, easiest process,—that should be intemperance. If before the present year closes, all the alcohol in the country could be destroyed, and its source dried up, it would be an immeasurably greater benefit than if some neighboring State should put into our coffers millions of dollars, and ensure us a diminution of three-fourths of our criminal trials and imprisonments, and of our almshouse tenants. And now, in view of these facts, can we appeal in vain, when it can be shown that there never was so dire a curse so entirely within our power to remove? It is the strongest of enemies,—more terrible, cruel, and unrelenting than the Turk; and yet none was ever attacked with such absolute certainty of conquest. It is the most dire of all the plagues which have scourged our beloved country; and yet no epidemic could ever be so readily arrested in its ravages, were all but willing to have it stayed. It only requires a unanimous vote of the people of the United States, and tomorrow we are unburthened from the heaviest of our taxes,—saved from the most malignant and destructive plague with which heaven ever chastened us. Surely then indifference on this subject must be criminal, if it would be criminal to sit still and see our neighbor's property devastated, their children beggared, their temporal and eternal prospects blasted, and yet make no efforts to prevent it.

We feel a deep interest in the deliberations of our National and State legislatures; but no legislative decision of the present year can produce such immediate and immeasurable blessings to our favored country as the abandonment of alcohol as a beverage.

In the name of humanity, and for the honor of our country, let us arise as one man, and break the chains of self-imposed slavery. If the ruthless savage had invaded our frontier, surely the appeal would not be in vain,—our young men would forsake their homes, their business, and risk their lives in their country's defence. But here is an enemy as real and as cruel; and where then is the spirit of '76, if we are unwilling to make a sacrifice, if such it be, of personal gratification or of pecuniary interest, that the community may be delivered from so great a curse? But you may inquire, 'What can I, a single individual, do?' Much; the nation is composed of individuals. If every individual adopts the resolution for the public good, "*I will use no more ardent spirits,*" then the work is accomplished; or if you singly adopt this resolution, the making it known will exert an influence on some one or more to do the same. This is the reason why your name is requested. The pledge to others is not needed for your own sake. Some have scorned to bind themselves in this way; but they mistake the design of it. It is not for yourself, but for others. Our forefathers pledged themselves to drink no tea under British taxation. Now is it not manifest, that, however firmly any number of individuals around Boston might have kept the secret resolution of drinking no tea, the moral influence of that resolution on the country would have been wholly lost, had they not made this public pledge? And if you would see the moral influence of pledges on a larger scale, recur to the solemn day of 1776, when the band of patriots rallied around the altar of liberty, and pledged their lives, their fortunes, and their sacred honor. That pledge shook the political world. But these men did not need the pledge for themselves. It was to confirm the wavering; to present to tyranny a solid phalanx of men bent on liberty or death. We want their sons to imitate them. Almost all that has been accomplished already to diminish the amount of drunkenness in our land, has been effected by the temperate, who have publicly enlisted their influence in favor of total abstinence as the only effectual remedy. Your name may save one, two, one hundred, and ultimately a thousand from the disgrace, the wretchedness, the grave of a drunkard.

Makers and *Venders*, we kindly but earnestly entreat you to reflect on the nature and effects of your business, and give up a pursuit which brings on many around you, misery, crime, and death.

Ministers of the gospel, of every denomination, we call upon you to increase your efforts in this work of mercy.

Parents, we call upon you to enlist your children on the side of total abstinence. It can do them no injury, and may save one or more of them from ruin; and will make your family a little regiment in the army of reform. Enlist your *domestics*, because it will increase the respectability, happiness, and value of this class of our citizens.

Masters of apprentices, *employers* of laborers and clerks, we call upon you, as men possessed of influence, to combine with us in a cause of the deepest importance to those who are under your charge.

Magistrates, and men elected to public offices, we appeal to you as guardians of the general interest, and protectors of the public morals, to give the sanction of your influence to this work.

Christians, professing to have the spirit of Christ, surely this appeal cannot be in vain to you. Your very profession is a declaration that you live for the glory of God, the good of men, and the advancement of truth, temperance, righteousness, and happiness. All these are to be secured to a very great extent by the success of the Temperance Reformation. To you we look with the fullest confidence, because you have already *pledged* yourselves to abstain from everything that will injure others.

To *Ladies*, we would suggest for imitation the example already set by the most influential females in many parts of the country. Your influence is great; and the peculiar considerations are weighty, which urge you to enlist in this cause. While husbands, brothers, fathers, sons, have been drinking from the fiery cup, many of you have drunk in solitude the bitterest dregs in the cup of sorrow. Mothers, daughters, sisters, wives, we entreat you to throw your gentle influence around society, to hold it back from the enchanted cup of death. Surely your hearts will bleed at the facts we have recited. Surely you will unite with us. And with all your sex on our side, we shall feel that the work is more than half accomplished.

The State Societies claim from an intelligent community a serious attention to the subject of this circular. They seek only to enlighten and persuade by the free distribution of information, and by mild argument. From the first, the avowed object has been, to persuade to the entire abandonment of ardent spirits. The Societies would recommend to all the friends of the cause, great forbearance, and charity. The subject is still of recent agitation; the habit which is attempted to be reformed has been of long duration; no one should be judged hastily, for not, at once, being convinced; all the friends of the cause have to do, is to be diligent and persevering in placing the important matter fairly and kindly before the public.

It is proposed to place a copy of this circular in the hands of every family in the Union, through the agency of the State, County, and Town Societies, or friend of the cause where there are no societies yet formed, and the officers of all societies will exert themselves to carry the plan into operation.

☞ The plan adopted by the New York State Temperance Society, by which near 400,000 circulars have been distributed, and the results of which, so far as known, promise a half million of members within a short period, has been, for the State Society to forward to the County Societies, or some friends of the cause in the county, its proportion, calculating a copy for every *five persons*; the Counties then furnish the Towns, and the Towns see that each family is supplied; and after the lapse of eight or ten days, the signatures of all those willing to unite with the society are called for.

Orders for the Circular, post-paid, enclosing cash, can be directed to Edward C. Delavan Esq., office of the N. Y. S. Temperance Society, No. 55 State Street, Albany, or D. Fanshaw, Tract House, New York, at $1 the 1000, or each state or district can print its own.

The Circular is signed by the following Presidents of State Temperance Societies.

Jeremiah Day, D. D., *Connecticut.*
John C. Warren, *Massachusetts.*
J. Kennady, *Delaware.*
James Webb, *North Carolina.*
R. C. Foster, *Tennessee.*
Edmund Parker, *New Hampshire.*
Reuben H. Walworth, *New York.*
Roberts Vaux, *Pensylvania.*

THE CHRISTIAN EXAMINER and General Review—No. L. *for May* 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I. On Reading the Scriptures.—The Scriptural Interpreter. Published Monthly. First Six Numbers.

Art. II. Deane's History of Scituate.—History of Scituate, Massachusetts, from its First Settlement to 1831. By Samuel Deane.

Art III. Meaning of Aion.—Conclusion of the Second Letter on the Meaning of *Aion* in Ancient Greek.

Art. IV. Natural Theology.—Natural Theology; or Essays on the Existence of Deity and of Providence on the Immateriality of the Soul, and a Future State. By the Rev. Alexandier Crombie, LL. D., F. R. S., and M. R. S. L.

Art. V. Story of Lafayette.—The Story of the Life of Lafayette, as told by a Father to his Children. By the Author of the "Children's Robinson Crusoe."

Art. VI. Beard's Collection of Sermons.—Sermons accompanied by suitable Prayers, designed to be used in Families. Vol. II. Edited by the Rev. J. R. Beard.

Art. VII. Select Works of Archbishop Leighton.—1. The Select Works of Archbishop Leighton, prepared for the Practical Use of Private Christians. With an Introductory View of the Life, Character, and Writings of the Author. By George B. Cheever. 2. The Complete Works of Robert Leighton, D. D. A new and enlarged Edition, together with the Life of the Author, by the Rev. G. Jerment.

Art. VIII. Present Movements respecting Intemperance.—Proceedings and Speeches at a Meeting held in the Capitol at Washington, January 13, 1832, for the Promotion of Temperance in the United States.

Art. IX. Priestley's Life and Correspondence.—Life and Correspondence of Joseph Priestley, LL. D., F. R. S. &c. By John Towill Rutt. May 1.

BOSTON AND ITS ENVIRONS.

Just published by L. C. BOWLES, and for sale at the principal Bookstores, "Boston and its Environs, as they appear from the Cupola of the State House: a Poem."

Extract from the Poem.

'Blest region! Moral lights here constant shine,
The sacred altar, and the school combine
To lead the soul thro' earthly bliss, to heaven,
Remember much's required, where much is given.'

From the Preface.

'The author believes, that the happiness of all, will be most likely to be preserved or increased, by regarding as paramount, that well balanced natural relation of the various parts of society to each other, which have produced such unparalleled prosperity. That all invidious distinctions, such as 'middling interest,' 'mechanics,' 'working-men,' old and young, rich and poor, learned and unlearned, when connected with things to which they have no relation, or only a common relation, are calculated to disturb the harmony of society, without any adequate advantages, and finally to injure those so busily engaged, in reaching artificial mounds, to give themselves a temporary but unnatural ascendency. Society moves onward, when the whole act vigorously, and judiciously, in relation to the whole; but retrogrades, when part act in relation only to that part. Virtue and vice, intelligence and ignorance, however they may be shaded or intermingled, are all the real bases of character.' May 5.

SABBATH SCHOOL BOOKS.

Sabbath School Committees, &c. who are now about to replenish their libraries with Books, will do well to call at the "Sabbath School Bookstore," No. 13 Court St. Boston—where they will find as *good and extensive* an assortment as is to be found in any one Store in the *United States*, and on as liberal terms, (the Subscriber having purchased of almost every publisher, and paid the cash for his stock can afford to sell at the lowest rates.)

☞ Orders *faithfully* and *promptly* attended to—and any book may be exchanged, if returned in a reasonable time.

Apocryphal Testament, first American Edition, for sale as above. FRED. B. CALLENDER.
April 28. 2wis2wos.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 124 Washington Street, *The Scriptural Interpreter*, Vol. II. No. 4. for April, 1832.

CONTENTS.

Practical Remarks—Matt. vi. 19—34. Translation and Exposition—Matt. v i. 19—34. On Translation of Scripture. The Uncorrupted Preservation of the New Testament. The Sermon on the Mount. The Verse System. On the Mosaical Distinction of Animals into Clean and Unclean.

TRACT No. 59, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 59, of the first series of the American Unitarian Association, for May, entitled, "What is it to be a Unitarian? By Edward B. Hall." pp. 24. Price 4 cents. GRAY & BOWEN.

MR CLARKE'S SERMON

Just published by CARTER & HENDEE "An Explanation of John i. 1, in a Discourse, by Pitt Clarke, Minister of the Church in Norton." March 24.

GEOGRAPHICAL PRESENTS.

For sale at this Office "Geographical Presents," of Europe, Asia, and Africa, in three distinct vols. They contain descriptions of the different parts of the world, and many fine engravings, and are handsomely bound in morocco. They are very suitable either for juvenile libraries, or as presents to young people.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED:

CORNER OF WASHINGTON AND SCHOOL STREETS.

Terms.—*Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector, after the first month of their year,—*two dollars and seventyfive cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

Interest will be charged on all subscriptions, from the close of the year when they become due.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to David Reed, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brattleborough, Vt.	G. C. Hall.
Burlington, "	Rev. G. G. Ingersoll.
Bridgewater N., Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Cincinnati, Ohio,	W. P. Rice.
Eastport, Maine,	Daniel Kilby.
Easton, Mass.	Daniel Reed.
Hingham, "	David Andrews, jr.
Keene. N. H.	John Prentiss.
Kennebunk, Me.	James Osborn.
New Bedford, Mass.	William Howe.
New York,	C. S. Francis.
Plymouth, Mass.	William Brown.
Portsmouth, N. H.	John W. Foster.
Portland, Me.	Samuel Colman.
Providence, R. I.	George Dana.
Rochester, N. Y.	Clarendon Morse.
Trenton, N. Y.	Rev. I. B. Pierce.
York, Me.	G. L. Emerson.